THE PACIFIC

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Pac Theo Sem
Reading Room

Pacific Theo
Seminar
Berkeley,

BREATH OF GOD!

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will
To do and to endure.

Breathe on me, Breath of God,
Blend all my soul with thine,
Until this earthly part of me
Glows with Thy fire divine.

—E. Hatch.

THE PACIFIC

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PACIFIC COAST NOTES.

Among the recent requests for copies of the pamphlet, "What We Believe," was one from a Y. M. C. A. secretary at Shanghai, China. He had seen the articles in The Pacific in the home of a missionary in China, and sent for several copies for his own use.

Eight million dollars worth of liquor was sold by the 200 saloons in Los Angeles last year. It is estimated that the actual cost to the city of this business was $1,250,000, and that the city revenue therefrom was only $530,000. That is poor business. It isn't **business** at all.

The voters of Oregon will have to vote on 29 different measures in November. Among the important ones is the one prohibiting the manufacture and sale of intoxicating liquors. Another is for the abolishment of the state senate. Another is to provide for unemployment, for the creation of industries to give work to the unemployed. This provides for a tax on the estates of decedents.

The program for the Congregational Conference in the State of Washington, which meets July 22-29 on Vashon Island, thus mentions the Rev. Dr. J. K. Browne, who is one of the speakers: "Fresh from forty years of heroic service in Turkey. One of the heroes who have made the name of the American Board loved the world over." Dr. Browne is to continue in the work on the Pacific Coast until November, which will be good news to all, for he is greatly beloved wherever he has gone.

At the time of the annual meeting of the Washington Congregational Conference, on Vashon Island, July 22-29, the 75th anniversary of the Eells and Walker Mission in the Pacific Northwest will be celebrated. Edwin Eells of Tacoma will give a paper entitled "My Father." The Rev. T. W. Walters of Colfax will contribute "Recollections." Mrs. J. W. McKee of Hoquiam will give "Family Reminiscences." President Penrose of Whitman College will give an address on "The Pioneers."

An excellent program has been arranged for the Long Beach Assembly and Bible Conference which will be held from August 2 to August 30. President King of Oberlin will give several addresses. Among his topics are: The Significance of Jesus Christ to the Modern Man, The Supreme Claims of the Christian Life Upon Thoughtful Men, Difficulties Concerning Prayer, The Problem of Sin and Suffering, The Laws of Growth, The Fine Art of Living. There will be addresses by Dr. Matt S. Hughes and by Dr. Coyle and many other eminent speakers.

The Rev. Dr. John Reid of Victoria, British Columbia, celebrated his 84th birthday last week. Dr. Reid was born near Glasgow, Scotland, in 1830. In that country he was pastor for a time of the church in which the father of David Livingstone had membership. In 1880 he supplied for several months the pulpit of the First Congregational Church of San Francisco. Two sons have been in the ministry on the Pacific Coast for several years—the Rev. John Reid, Jr., whose work has been with both the Presbyterians and the Congregationalists, and the Rev. David Reid who has been for the last eleven years state evangelist for the Congregationalists of Washington.

The Oakland Tribune began last Saturday what it calls, "A plan of publicity covering a period of one year for the purpose of making Oakland the most moral and clean city on the Pacific Coast." An entire page was given to it last week; this, including the notices of church services. On one-half of the page was the picture of a church, and in large bold face type an article from which the following is a quotation: "People go to church primarily to express their belief in God and to do Him reverence. The loftiest truth about man is that he is made in the image of the Divine and has a capacity for fellowship with the Infinite. The world does not know much about creeds, but when it sees a person attending Divine worship, it understands that person to say by his action that he or she believes in God. Thoughtful persons stand for the church, because the church stands for the best things with which a community has to do. The church-goers always will be found with the forces which make for righteousness. They are on the side of the people that want to live the noblest lives themselves and who are trying to help their fellow men to do the same. The most efficient agency to human service on earth is the Christian Church. The churchman is a sharer in all the world-wide ministry of the organization. The people of California, and especially of the East Bay Cities,, who would make their lives count should be counted among those upon whom some church may count." The contents of the page were prepared and paid for by a group of men and women interested in promoting the work of the churches of the East Bay cities.

There are 1395 Nez Perce Indians remaining in Idaho out of the strong tribe of forty or fifty years ago. The tribe is one of the richest in the country. Their lands are valued approximately at five million dollars which makes each Indian worth about $3,500. A recent writer says: "As tiller of the soil the Indian rivals his white neighbor. He can raise as good wheat and barley as his white competitor, he has as good horses and cattle, and as for caring for them, he is a most frugal farmer and investor, but it is to be remembered that the best of everything is none too costly when it comes to making their home life agreeable

and profitable. Fields from 40 to 300 acres comprise their holdings, and their wealth reaches any figure up to $100,000. Were you today to travel through the Nez Perce Reservation it would be difficult to discern the difference in appearance between the American farmer and the Indian rancher. Not many years ago these Indians thought of little else than hunting and fishing, and knew nothing of the comforts of modern life. Now a visitor writes: A trip through several of the Indian homes was made and much to the surprise of many of the visitors, modern ranges, oak extension tables, well-appointed Brussels carpets and furniture were found, all in the best of condition and in proper places. The old uplated ware has been replaced by expensive silverware, the china has superseded the tinplate, cup and saucer and the neat paintings and photographs have been hung up to take the place of bear hide which garnished the pioneer wigwam. The Indians are lovers of music, and, although they have not been equipped with a musical education, the modern player-piano makes the harmony, which the tum-tums used to provide. The Government, as well as the churches are sending special women into the homes to teach them the finer duties of housekeeping, how to bake, how to prepare the food in a sanitary manner to the greatest good to her family, how to can her fruit that the children and the father may enjoy it during the winter months, how to care for her household goods, to knit, sew, mend, wash and iron, to dress not only her children becoming to the day, but also herself, so that her apearance may well compare with the American woman. Gradually the Indian women are abandoning the bright-colored blanket to take up the Twentieth Century fashions. Milliners say that their patronage is keeping apace with modern headgear is an appreciable asset to their business."

A WOMAN OF VISION AND OF CONSECRATION.

"Ann of Arra" is an exceedingly interesting missionary book. It narrates the striking experiences of Ann Hasseltine Judson in India, whose work in that far land has crowned her as one of the world's heroines. Beginning with her girlhood days in a New England village, ending where her years on earth ended, in a jungle village in Burma, it shows a life of singular beauty and helpfulness, the secret of which was in the words, "Whom not having seen I love."

At the time when Ann Hasseltine Judson and Harriet Atwood Newell went out as missionaries to India they went as pioneers in a movement which in a few decades to circle the earth with loving service in obedience to the Master's marching orders, "Go ye and disciple all nations" —a movement which in the hundred years following was to enroll its thousands of the ablest young men and young women of Christian lands. But when that little band went forth no woman in America had ever so ventured.

We have in this book a word picture of Nancy Hasseltine as she was that day when Adoniram Judson first saw her. The purpose of the young men who desired to go out as missionaries to far off lands had been approved in council; it had been decided that what was to be known as "The American Board of Commissioners for Foreign Missions" should be organized. Judson and a group of other ministers had been invited to dine at the noon-day intermission at Deacon Hasseltine's house. "To Nancy, the youngest daughter of the household, fell the task of serving her father's guests. As she watched them coming up the pathway from the gate, her flashing eyes revealed her interest in the day's unusual event. At twenty she was even more beautiful than the girl of sixteen, for a sweet thoughtfulness tempered the old laughing gaiety of eyes and mouth. Her cheeks were flushed with the heat and excitement of the day; her soft curls clustered about her fair neck. Of all the varied beauty of the day in June nothing was so wondrous fair as the girl Nancy. As the guests entered the room a pair of keen fearless eyes met hers, and their gaze lingered as if spellbound. From the moment Adoniram Judson and Nancy Hasseltine looked into each other's eyes a great and wonderful experience was born in the lives of both."

It is not surprising that when a few weeks later a letter came to her from Judson it should lie for many days unanswered. Following that letter up did not mean a comfortable home in New England as the wife of one of the leading clergymen. It meant going out far on an untrodden path, to a service no woman had known before, and probably never again to look into the face of the loved ones in the homeland. It is preposterous, it is wild, it is utterly improper, said many of her friends; and the father of one of her school friends said that he would tie his daughter to the bedposts if it were she who was thinking of so rash a venture.

But on that day, in Salem, a little later, when Judson, Newell, Nott, Hall, and Rice were consecrated as missionaries, many eyes turned from the young men during the service "to linger lovingly upon a girlish figure kneeling reverently by the side of a boxed pew near the front." "A scoop bonnet, the fashion of the day, covered her brown curls and partly shielded the brave, beautiful face of Mrs. Adoniram Judson, the bride of a single day. A solemn joy seemed to radiate through her kneeling figure during the service which sacredly sealed her marriage vows."

Oh, those years in Burma! The hard experiences into which this lovely loving girl was to be led! But hers was the vision, and she followed it.

In the infinity in which mankind is living and moving there will always be a vision.

"In spite of the stare of the wise and the world's derision,
Dare travel the star-blazed road, dare follow the vision.
It breaks as a hush on the soul in the wonder of youth;
And the lyrical dream of the boy is the kingly truth.
The world is a vapor, and only the vision is real—
Yea, nothing can hold against hell but the winged ideal."

THE OUTLOOK FOR STATE-WIDE PROHIBITION.

The president of the California "Dry" Federation is of opinion that there are enough voters in the State ready to vote out the saloons if they can be brought to realize that the chances for winning are excellent. And for the encouragement of the doubters he writes:

In one city by actual count, nine out of every ten voters will vote "dry."

In one county three out of every four voters will vote "dry."

In the residence districts of Sacramento, by actual counts made in portions of the city, the "drys" have a majority.

Southern, Central and Northern California will be "dry" except in the counties lying between San Francisco and Sacramento.

We are expecting to meet a very heavy adverse vote in

the counties surrounding San Francisco and Sacramento. Some places are so "wet" that even the churches are damp, and the pastors are expressing themselves as having a superabundance of sympathy for the poor liquor makers and dealers, forgetting that the gospel they are preaching makes no allowance for the sinner who dies in his sins and no chance for him to save his property thereafter. The day of death to the liquor traffic may injure some men who are making unholy profits out of the business of growing wine-grapes and hops, or selling their grain to brewers, but we feel sure that they have merited such punishment by the evil they have done.

Among the indications of victory is the blue funk of the newspapers and they are offering publishers the right to name their own charges. This we know from reports given us by publishers. In a month or so you will see certain papers in addition to others already on the liquor side printing reports and articles apparently editorials, but every one paid for by the liquor traffic. Do not be alarmed at this. It does not indicate the sentiment of the readers. It indicates the presence of a large slush fund.

There is one argument ordinarily used in other state fights over prohibition which is practically absent from this campaign. The enemy is not saying that the proposed amendment will not prohibit—on the contrary they are saying that it will utterly destroy their business. And it will. It has teeth. It will prohibit the manufacture, the sale, the giving away, the transportation and imporation of liquors. It has as remedies, penalties and rights to injunction within itself. It is a self-executing law.

The one argument we hear most is that concerning wine grape growers, and the laborers who will be thrown out of employment. But the second amendment now being initiated fixes the date when the law shall go into effect, so far as sales in the State are concerned, at February 15, 1915, and the manufacture and export at January 1, 1916; and that will give all a chance to hunt new jobs and get out of a bad business without much loss. They deserve to suffer somewhat, anyway. It will prove ultimately to be a financial blessing to them.

To meet these arguments we are issuing several fine bulletins and our speakers and workers find no difficulty in confuting them. A bulletin, "Facts About Wine-Grape Growing," has proven most effective.

CHRNICLE AND COMMENT

An initiative measure to be voted on this year in Washington provides for an eight-hour work day as the maximum for all laborers except agricultural.

In November, in Oregon, the people will vote on eight different tax measures. Among them are what have been termed: Confiscatory inheritance tax, Fifteen hundred dollar exemption, Confiscatory graduated sur-tax, and Anti-single tax.

The watchful eye of Thomas Edison was attracted to the movements of a bumble bee flitting among the trees, and the immense rapidity with which the wings were beating the air suggested to him the thought that if wings capable of equally rapid vibration could be attached to an aeroplane the problem of aviation would be solved. "That bee weighed 7,000 times more than its wings," said Edison. "If we can only get to that—the greatest thing for the smallest wing—that is the thing."

The English drink bill for the past year reaches the awful total of $835,000,000, or $18.10 for every person in the British Isles. This is less per capita than the United States spends in terms of dollars and cents, but it is more in terms of the day's wage by far, for the average wage of the English common laborer, and the difference in the pay of skilled artisans is yet greater in proportion. The average liquor-drinking working family in Britain spends one-sixth the income for drink. When that income runs only from $5.00 to $7.00 per week it is easy to see how liquor beggars the work people of England. Scotland is asking for local option, a principle not yet adopted in Britain. Lloyd George promises to make as drastic an attack on the drink evil, as a part of his war on poverty, as he is making along other lines..

The Methodist Ministerial Association of Los Angeles has memorialized the school board, asking that mixed round dancing in the schools be dispensed with. Other ministerial bodies have been asked to co-operate. The memorial says: "Round dancing is a leading feature of the class and other social functions of the high-schools and of the intermediate schools, often working a hardship to those members of the classes, whose parents, from conscientious scruples, object to their children dancing; and we regard the practice as undemocratic, and, therefore, objectionable not only on the ground that we regard the round dances as dangerous to the morals of the youth, but because it introduces into class functions a feature in which all cannot take part. After a conference with the principals of the graded schools, and at their suggestion a committee of ministers recommended that the terms used in describing the physical culture exercises and rythmical recreations in the lower grades of the schools now called "folk dances," be changed, omitting altogether the words dance and dancing; and that in their exercises ballet dancing be prohibited, as the tendencies in these exercises, and in the public exhibitions of them, tend to the lack of modesty and those refinements which the schools should systematically cultivate in our young girls. For reasons set forth herein relating to the dangers of lust excitement among our young people, in the liberties that young people are prone to take in the round dances, that round dances be prohibited in class functions in all schools, and that teachers be required by example and instruction to lend their influence to the discouragement of round dancing and to encourage other recreations; and further that the teachers be prohibited from giving instruction in round dancing. That the round dancing be prohibited in the school buildings used as social centers, for the reasons set forth herein, and for the additional reason that it can be reasonably counted on as certain that if the dances that lend themselves to lascivious excitements are permitted, the extremes of "ragging" and other exciting forms will creep in, leading the youth into grave temptations and scandalizing the social centers, and making them unfit places for our own members and for our young people."

Everywhere the gate of beauty
Fresh across the pathway swings,
As we follow truth or duty
Inward to the heart of things.

—W. C. Gannett.

MISSION WORK AMONG THE JAPANESE IN CALIFORNIA.

Massasuke Kobayashi.

Mission work in California has a history of more than thirty years, and this may be divided into three eras, the first being that of its early days, and second, its extension stage and the third its systematic era.

Until ten years ago, while the Japanese emigration movement was yet slow, and not many Japanese had come to this country, there were only ten missions under three denominations. In those days the missions were the only centers of the Japanese socially and religiously, and therefore the work was very prosperous.

About ten years ago a tremendous increase of immigration began from Japan and from Hawaii, and there were 103,683 Japanese in this country in 1908. These immigrants were distributed all over the coast and very widely scattered even in the Intermountain region. The Christian missions found it difficult at that time to accommodate the increasing numbers of Japanese and meet the need of this widespread Oriental population. Many new fields were opened during this period and at last we have now forty-eight churches and missions under nine different denominations.

In 1907 the so-called "gentleman's agreement" was carried out, and it directly affected the decrease of the number of the Japanese in the United States, and it caused many of them to settle permanently upon lands purchased in this country. This changed condition also affected the mission work, causing it to become more systematic. After 1909 the churches began to form a more and more compact unity within the denominations, the annual conferences of the leading three denominations, Methodist, Presbyterian and Congregational churches, were regarded as important events in the Japanese Christian world.

But in 1913, when the anti-alien land law was enacted in California, it created another new era for the Japanese community due to its effect. It will not be a vain thing to view the condition of the mission work in California in such a critical time to the Japanese.

Southern Calfornia.

There are 20,000 Japanese in eight counties of Southern California, with many farmers and business establishments. The tendency of the Japanese in the State is to move toward the south, partly, perhaps, because of its climate and also because there is less race prejudice in that section of the State, so therefore, the Japanese population of Los Angeles and its vicinity is increasing rapidly while the northern part of the State is decreasing. There are nineteen churches and missions in that section with nine hundred members. The churches are prosperous on account of the increase of the people. The social problems in Southern California of the Japanese are still very young compared with those of Northern California, therefore the churches have a future for their accomplishment.

Central California.

There are 6,000 Japanese in seven counties of Central California, with the City of Fresno as a center. This section of the State is indeed very prosperous for the Japanese, as they own 10,000 acres of the best land and are leasing 20,000 acres more. The land owners of this section have suffered greatly because of the recent California land law, but after a noble struggle they will be eased in the near future. Central California is one of the best fields for our work.

There are two churches in Fresno, one in Hanford, and mission stations in Visalia and Bakersfield. The Methodist Church South recently began a work in Dinuba.

Northern California.

There are 15,000 Japanese in twelve counties centralizing in the City of Sacramento. In this vast region, hilly country, plain or delta district, almost all kinds of agricultural products are raised, and the Japanese own some 10,000 acres of land leasing 70,000 acres more. In the City of Sacramento there are three churches. On the Nevada line there is a Christian village, Loomis, where a very good work has been done; this Loomis mission may reach those towns in Placer county which are at present utterly neglected.

Florin is called a Japanese village, which is so well known to Americans that the Secretary of State, Bryan, visited it last year. There are more than three hundred Japanese families residing in that district, and that region was shut for many years to Christian work, but through the work of the Dendo-Dan it opened the door very widely, and now a mission is established with a worker.

In Stockton a mission is established with a worker and it is understood another mission is to be established in Lodi in the near future. Stockton is commanding that region known as the delta district.

Along the Sacramento River there lie many fertile districts where a good many Japanese are residing; a mission was established by the South Methodist Church last year in Walnut Grove, which is the center of the river section.

There is a mission in Vacaville for Vaca and Suisun valleys.

On the Shasta route, there are a good many Japanese scattered in four counties, but the region is ever neglected by Christian workers. It is necessary for a scheme of effective work in Sacramento Valley to establish a mission for that district. Marysville is the center of that section of the State, and it is called "Hub City" on account of the centering of the railways from all surrounding places.

The evangelization of the Sacramento Valley is a most difficult problem for the Japanese Christian community on account of the precarious character of farming in the delta district and the long neglect of effective work in this section. This can only be realized by a compact unity of all the denominations working in these regions.

Coast Districts.

In the four counties, Santa Clara, San Benito, Santa Cruz and Monterey, about 5000 Japanese are residing. There are only a few Japanese land owners in this section so that changes are inevitable in the future of the Japanese population in this section. We have churches in San Jose, Watsonville, Monterey and Salinas, and a mission station in Palo Alto.

In San Luis Obispo county and Guadalupe and Lompoc districts about one thousand Japanese are residing, but no Christian work has ever been undertaken for them. There is a Buddhist mission in Guadalupe with a priest.

San Francisco, Oakland, Alameda, Berkeley and Suburban Places.

In this district including four counties (San Francisco, San Mateo, Alameda and Contra Costa) 13,000 Japanese are residing. We have five churches in San Francisco, three in Oakland, two in Berkeley, one in Alameda, and these

eleven churches have about 900 members.

San Francisco is the center of the Japanese in California therefore the superintendents of the missions have their headquarters here, and all evangelistic activities are planned here.

Our churches in this section have many projects to be undertaken to meet the needs of the contemporary condition of Japanese society, and it is understood these can be accomplished by some unity of the churches.

It seems necessary for these cities to have a city evangelist who can assist the various churches directly and indirectly.

In Sonoma, Marin, Napa and Mendocino counties about one thousand Japanese are residing without Christian work. In Santa Rosa the City Union of Christian Endeavor Societies are assisting a little group of Japanese Christians in their Bible Class and Sabbath School.

Conclusion.

Throughout the vast field of California there are forty-eight Japanese churches and missions with 2430 church membership and fifty-one workers. This shows the aggressiveness of Christianity, but unfortunately this trenmendous power is separated into nine divisions (denominations) while the tendency of Japanese society is toward unity.

There are fifty-three Japanese associations in California which are centralizing their force in one federation—"The Japanese Association of America." The Japanese Farmers' Association recently united and organized the Central Agricultural Association. The Buddhists are separated in Japan into a great many denominations, but they are one in this country under the organization of the "Japanese Buddhist Church in America." It is difficult, if not impossible to evangelize Japanese in this country unless the churches organize a strong union.

As the beginning of a union movement, the Japanese ministers and laymen met in Alameda in 1910 and organized the "Japanese Christian Federation." This federation was a preliminary to the Dendo-Dan which was re-organized in San Francisco in May, 1911, as a united Board of Missions. And this Board again united with "The Southern California Church Federation" and reorganized. The mission of the Dendo-Dan is to evangelize on the Pacific Coast through the unity of all the Japanese churches. And as the result of the work of the evangelist and secretary in the past three years, churches have become aware of the missionary work as a whole and as the atmosphere of the church life widened they were stimulated to unite their service and loyalty to Christ for the salvation of the Japanese on this coast as a unit.

The Dendo-Dan is now the center of this federation, and it is now recognized by the Japanese community outside of the churches as the representative of all the Christian churches in California for their social services.

CALIFONIA REDLIGHT ABATEMENT LAW.

E. Guy Talbott.

Executive Secretary Church Federation.

The last session of the California legislature passed a law known as the Red Light Abatement Law. This question had come up at preceding sessions of the legislature, but had failed of passage. A law similar in character is now in force in eight different States, and for several years successfully in operation in the State of Iowa.

The law provides that any place used for immoral purposes may be declared a nuisance and abated by injunction in any court of equity. Action may be brought by a private individual, and the character of the house is sufficient evidence of its use for immoral purposes. A house that is thus proved to be used for immoral purposes may be abated as a nuisance and permanently closed for a year, unless the owner give bonds to the extent of the value of the property, that the property will not be again used for immoral purposes. Thus the burden of closing a house of prostitution rests directly upon the citizen, rather than being under the department of the district attorneys, the sheriffs and police officials, who are not in sympathy with the closing of such houses.

This law is not aimed at the unfortunate prostitute, but at the property owner, those who profit largely from commercialized vice. I is not expected that this law will absolutely abolish sexual immorality, but it is maintained that the law will reduce commercialized vice to a minimum. It has been found wherever this law has been tried, that when vice is made commercially unprofitable, it has been reduced to a minimum. The forces that are arrayed against this bill in California, represent those who are directly interested in houses of vice, namely, the madames, panderers, procurers and prostitutes themselves, and in addition to these, some of the most powerful business interests in the State that have been making money from commercialized vice. This is especially true of the saloon, also, of certain banking and commercial institutions, as well as hotel and realty dealers.

The law was held up by a referendum petition containings thousands of forged signatures. In order for the law to become effective, this referendum must be voted down at the election of November 3rd. If the good people of California want to strike a death blow to commercialized vice, they have the opportunity this fall. If through negligence or apathy the good people should fail to sustain this law we can not expect to have a similar law in California for years to come. If the people do not sustain the action of the legislature, certainly we cannot ask the legislature, to do what we ourselves, refuse to do.

There are scores of amendments and initiative measures, etc., appearing on the ballot this fall. Our sample ballot, which is being mailed out from the office of the Secretary of State contains 96 pages, but among all these measures is none more vitally important than the Red Light Abatement Law. The sustaining of this law affects not only the women whose lives are given to prostitution, but the present rising generation, the boys and girls and the children yet unborn.

Not only will this law reduce commercialized vice to a minimum, and practically do away with the white slave traffic, but it will be a deterrent to venereal diseases and be the best protection to the rising generation. In our anxiety to make California dry, let us not forget this equally imporant measure, the Red-Light Abatement Law.

It is not enough to rest upon the past. No man or nation can stand still. We must mount upward or go down.—Garfield.

Christ is our creed, the knowledge of him our faith, obedience to him our life.

A LETTER FROM CHINA.

J. E. Walker.

Recently I sat on Sabbath morning in a chapel waiting for the members to assemble; for they have neither church bell nor correct clocks. It was a dingy old building designed for a wide shop in front and living rooms behind. It was no attractive, and we hope sometime when we can get the funds, to build there a suitable place of worship. But there attracted my eye a picture-scroll of Samuel, which had illustrated a Sunday School lesson in U. S. A. and then been sent to us. It was Samuel in his old age. I also feel the weight of years; for it is fully forty-five years since I sent my first communication to the Pacific. As I gazed on his picture I felt a deepening interest especially as my mind wandered back to his childhood and then to my own beginning among the Spokane Indians and continued at Forest Grove, Ore. All this made the grand old prophet seem nearer and dearer than he ever had before; and his childhood no less his old age was what brought him nearer. I find this much the same with Joseph and Moses and also with Jesus, though in his case the overwhelming power of his life and death make this less so. Yet the Virgin Birth is precious.

The Chinese have their anecdotes of the childhood of ancient worthies. The widowed mother of Mencius moved thrice to get him away from bad influences, and so has immortalized her name. The hero Hungu, first Ming emperor, 1368-1399 A. D., was, as they love to tell, a herd-boy, at 17 lost his parents and only brother through famine entered a Buddhist monastery but was dismissed through lack of food; but after the famine he returned and remained in the monastery till it was sacked by a band of rebels. He joined these and becoming their leader won victory after victory till the Mongols who had usurped the throne were expelled, and the cow-boy mounted on the Dragon Throne. This is the man at whose tomb Sun Yat Sen worshipped and prayed as Roman Catholics pray to Mary.

Hungu was noted for his clemency to the conquered, and his kindly interest in the welfare of the people. This was due in part to the memories of his own youthful hardships, and also in part to his early Buddhism. Buddhism has had a softening influence on the Chinese; for it teaches compassion and regard for life. True, it makes altogether too much of mere animal life; and the rank development of this error has been caricatured by the saying, "Save snake, save worm, no save biped man." Yet in the matter of compassion it has been an improvement on Confucianism and a Taoism. Hungu's early hardships alone would not have made him a merciful prince, neither would Buddhism alone have done so; there had to be a combination of the two.

Confucianism teaches reverence and subordination, and exalts them out of due proportion. Its Five Relationships are, Sovereign and subject, husband and wife, father and child, elder and younger brothers, friends. As to the first four the relation of superior and inferior is made very distinct; and even between friends differences of age are not overlooked. And all this has been made to work for subordinating the interests of the masses to the interests of the classes. Christianity exalts the individual demanding impartial regard for every human being. The young Chinese scholars have caught this idea; but there is a sad tendency to carry it to an extreme and join it to **atheistic** socialism. Hence the attempt to revive he worship of Confucius and reinsate the reverence and subordination of Confucianism, in opposition to the irreverence and insubordination of excessive individualism.

The Gospel narratives of the birth and childhood of Christ are a valuable asset in interesting the people in Christ and His Gospel. Shall we now turn round and tell them that the statements of Matthew and of Luke in regard to the Virgin Birth are untrue? The Chinese are not metaphysicial; but in many things they do have a lot of hard practical common sense; and they are radical in dealing with falsehood. If they find that one important item in a man's story is false, they discredit the whole; and if we tell them that the statements of Matthew and Luke in regard to the birth of Christ are untrue they will discredit them in every thing else, and doubt the whole New Testament.

Christ habitually styled himself "The Son of Man." When the High Priest adjured Him to say whether or not He was the Son of God, he replied "I am; and ye shall see the Son of Man sitting at the right hand of Power. Stephen told the same Sanhedrin that he saw the Son of Man standing on the right hand of God; but with this exception, in the speech of the disciples, Christ is always the Son of God. They believed that he was both a divine and a human son.

His human birth does bring both Him and His Father nearer to me; and it has for me in various ways a very practical bearing.In dealing with pupils growing up in a heathen environment it is a help to believe that Christ was once a child in wicked Nazareth. It gives added sacredness to motherhood and childhood. There is a modern treatment of divorce which leaves the children out of account, as if they were only a by product of doubtful value. But marriage was more sacred to me and my wife more honored because I believed a woman had borne Jesus who was in some ineffable way begotten of God, and it does not seem strange to me that superstition should deify this woman.

Many a man has found that eyesight is not essential; but all the same it is very desirable; and if the whole race went blind it would perish. Still less the external ears essential to the race; but they are essential to a perfect body. So with the human birth of Christ, it is essential to a perfect human life. The Virgin Birth may not be essential; but what if the whole church rejected it?For back of it lies the veracity of Matthew and Luke and, in fact, of the whole gospel record. Are the gospels true history or a hotch-potch of untrustworthy traditions, some fact and much fable! We cannot jump off a precipice and stop half way down; and we can not deny the Virgin Birth, and stop just there. The human mind is formed to think logically; and an illogical belief is a house divided against itself. Sooner or later it will tumble.

Shaowu, China, June 1, 1914.

BEACON LIGHTS.

All the while upon the silent height
The strong white star, beneath the starless sky,
Shines through the dimness of the troubled night,
Shines motionless while the vexed winds hoot by.

—August Webster.

If you can be kind to the unthankful and evil man, you can be godlike.

"QUEI D' AMERICA VI SALUTANO!"

W. H. Morse M. D.

"Quei d' Italia vi Salutano!' Quei d' America salutano!" the priest said with a scornful smile. ("They of Italy salute you!' They of America salute you!")

"Things have changed since the Epistle to the Hebrews was written," he said. "At that time they of Italy gave salutation, but to-day the salutation is from America, from the Italians in America, writing home, from those same Italians returning to Italy!"

"What do you mean?" I asked.

"I mean" he said, "that they of America are what King Ahab of Israel called the prophet Elijah. They are the troublers of Italy!"

I was strongly tempted to quote the answer that Elijah gave the king! Instead, I asked him to continue his explanation.

"It is as I say," he said. "The Italian Bureau of Emigration has recently shown that 5,557,746 Italians are living abroad. Of this number, 1,779,059 are in the United States. I say they are but this does not necessarily mean that they are in the United States permanenly, for many of them are not. The Italian is patriotic. He goes abroad to better his condition financially, and having done so, he returns home to remain there, or to spend a winter, perhaps."

"Bringing his money! Indeed!" the priest returned. "If that were all it would not be necessary to say anything. But he brings as well his Americanism. The Italian after residence in the United States is a revolutionist, not to use a harder name. He went away without approaching the sacraments, and he returns a deal more careless of his religious duties. But that is not all. He returns prejudiced against the church, or, what is worse, an infidel. In America he has won ideas that are a negation of all authority in matters of religion, and his salutation is that of destation of the church. Rarely,—yes, I may say, never,—does a man who is indifferent to religion before leaving Italy return a good Catholic because of his American sojourn."

"What of those who return as Protestants" I ventured to ask.

"Those?" he answered. "Those are still more destable troublers! They return to disgrace the name of Italy and that of the Catholic church. Think of it! Why, it makes my blood boil! What a salutation is that of the Italian Protestant: 'I am a Protestant!' What does that signify but that he is in rebellion against religious authority? And he doesn't know enough to keep still, but keeps telling about what he calls his 'new hope in Christ,' and proclaiming his heresy. And more still, some return laden with a supply of American Bibles, and proceed to do colportage, singing Protestant hymns, and abusing the Catholic church. Ugh! That is scandalous!"

"If that is so," I said, "why doesn't the Catholic church in the United States send, to offset this action of the Protestants, some live young Catholic priest? There are young Italians studying for the priesthood in the United States."

"They?" he exclaimed vehemently, "We do not want them in Italy! The Italian, son of the emigrant, who becomes a priest on your soil, returns with a salutation worst of all. He is a welcome accession to the Modernist ranks. He preaches a reconstruction of Catholic doctrines and theology. The Modernist movement is a movement which he says stands for freedom of the intellect and liberty of conscience,—the very things that he has imbibed in America. He claims that only a true historical scientific study of Holy Scripture will ever give to the Catholic church the genuine respect which it merits. And this mixes like Adriatic and Mediterranean with Modernist ideas of Italy. See? Stifle such doctrines! No, sir, we do not welcome that salutation." Verily, in Catholic church opinion the American leaven is not acceptable!

Hartford, Conn.

A SUBSTITUTE FOR THE SALOON.

William Parsons.

As long ago as 1897 the "Committee of Fifty" in New York criticised in its report the advocates of prohibition, because they sought to destroy an institution that was doing a real social service, while neither providing nor suggesting anything in its place. The criticism has often been made since by many less thoughtful men than the members of this committeee. The Anglican Bishop of New York some years ago sought to create an innocuous saloon that would be a substitute for the real thing. Its sales were to be limited to food, beer and light wines. It did not work. The liquor in this benevolent saloon was no less harmful than that sold over the ordinary bar. Then the inconsistency of the thing was apparent even to the drinkers themselves. It failed because it could not command neither benevolence nor patronage enough to keep it alive.

It is easy to poke fun at the plea of the saloon that it is "the poor man's club." It is easy to show its failure to make any provision for the women of the poor except to cadette for the white slaver. It is easy to show that it destroys its patrons while rendering them a form of social service. It is easeir still to show the greed that permeates it all. But when we have done all this as we ought to do we have not squarely met the point raised in the argument in its favor—that it renders certain necessary social services for the poor.

The city of Eugene, Oregon, became a dry city eight years ago. Less than two years since the question of returning to the policy of license was raised by a petition of the liquor sympathizers. It was defeated by a three to one majority. At that time this objection to the prohibition policy was urged vigorously. The result was that it so impressed the minds of some of the ministers and two or three of the professors of the University of Oregon, located at Eugene,and a number of Christian business men that they determined to meet this demand squarely and provide a substitute that should render all of the services ever claimed for the saloon without any of its deleterious effects.

A preliminary study of the various schemes of reading rooms and social clubs was made by a committee. The result of this survey was the Eugene Coffee Club.

Eugene is a city of 15,000. It has a well settled adjacent farming country. It would normally support at least fifteen saloons under ordinary license conditions. On

coffee club has fairly met all of these social needs.

What was supposed to be a suitable building was rented and equipped. Within a year it proved to be to small. Mr. C. L. Gano, an experienced man, was employed on a salary to manage the institution. Within the last month it has been moved to more adequate quarters.

The money for the original equipment was raised by the sale of stocks. Five dollars was the denomination fixed upon. One thousand nine hundred dollarc was raised in this manner. A lunch counter and restaurant was installed and has paid expenses almost from the start. It has since provided funds for adding to the equipment, so that today it has an equipment worth about $2,800. The five, ten, and fifteen cent meals are the specialties. Above that it makes no pretence of doing better than any other restaurant. It costs $32 per day to maintain the institution, it is a little better than holding its own and bids fair eventually to redeem its stock or pay a small interest on them.

The food served is the only item about the establishment on which a charge is laid. Games such as checkers, chess, and dominoes were furnished; papers and magazines were supplied; writing-desks and material were placed at the disposal of all; a free employment agency is maintained. This has during the year furnished over 4,000 jobs to men seeking work. This has been a year of abnormal sluggishness in business. Wash rooms and toilet accommodations which are not adequately supplied by any other institution were supplied. A shower bath has recently been installed. Sunday afternoon song services have been conducted occasionally by the different Christian Endeavor societies. A piano in the woman's department has made this more effective. This department is fitted with easy chairs and is a public rest room for women. Men are admitted to this department only as escorts to those women who bring them. It has proven itself a proper meeting place for men and women for the ordinary informal social intercourse of life. Under the supervision of the manager it has proven of great service and altogether unobjectionable.

The question may be asked, "how does this differ from the Y. M. C. A.? Is it not a duplication of this institution? Both have free reading rooms, free wash rooms and toilet accommodations, free employment agencies, and free games of the same sort. Why not combine them? The answer is very simple. The two classes of people will not fraternize socially, and it is the Coffee Club people who are always the first to withdraw from such arrangements.

There are these three differences between the two institutions. The Coffee Club is on the pay-as-you-go basis. Pay for the food you eat and you are a full member with rights to every thing in the place. The Y. M. C. A. is on the membership basis. Many people have the feeling that you are a charity subject if you are not a member. It is true that the Y. M. C. A. does all that it can to eliminate this feeling, and that just as many patronize the free features of the Coffee Club, without patronizing the restaurant. Yet the absence of a definite membership makes for democracy.

Another difference is the smoking room. This is a concession to, rather than an approval of the habit. It was found almost a necessity. When smoking was not allowed in the building the men congregated for their smoke on the walk in the front of the place. This became almost a nuisance and considerable complaint was made by the users of the street. In the new quarters such a room has been provided and is very generally used, with no complaint.

The third reason is that the people who patronize the Y. M. C. A. are as a rule better dressed and generally better educated than the patrons of the Coffee Club. The place is quieter and under a sort of supervision. The whole atmosphere is different. The working men who don't care to dress up to the standard of the patrons of the Y. M. C. A. wont go there. But as the Coffee Club is their institution, they do as they please and patronize it, while the other people are the occasional visitors.

Briefly then these five things are found to be necessary for a place that is to be the substitute for the saloon:

First—Some means of securing the capital to start with.

Second—Putting it on a self-sustaining basis, a business but not a money-making basis, so that the atmosphere of charity shall not cling to it.

Third—Putting it on the pay-as-you-go basis, so that there is no privileged membership.

Fourth—Provide such games, accommodations and refreshments as suit the tastes of the people you seek to serve.

Fifth—A manager who has the right idea and has learned his business.

Two other questions are often asked concerning this work. First, what is the best way to secure the initial capital wth which to start the enterprise, and second, what is the limit to which it should carry the amusement features.

As to the capital three suggestions present themselves. The best method would be to induce men who are fitted by temperament and who have had experience in the restaurant business and could be shown the opportunity for real business in this sort of an enterprise, to venture the capital as the pool room men and the picture show men have done. I refer of course to those places where these lines of the amusement business have been placed upon a correct ethical basis and are under proper supervision. This in a more limited way has the possibilities of a business in it.

This method has recently been urged upon the Governor of the State as a proper method of launching such enterprises. Let it be taken up by the government on the same grounds as those upon which it supplies playgrounds, public rest rooms and toilet accomodations. In a city like Eugene, for instance, let the state supply $1,000, of the original capital, the county and the municipality each another $1,000 and control it as a municipal institution. The writer is enough of a socialist to believe that this might very properly be done.

Then it can be done as Eugene and several of the California cities have done it, by the sale of bonds. This makes it a private benevolence.

As to the extent of the amusements offered, it has been suggested that a bowling alley and pool tables be added and placed on a per game charge. This however has been rejected on the advice of the manager because, in his estimation, it would tend to bring in a class of young men and boys who who would monopolize these things, and drive out the class of people for whom the institution was founded. This of course opens up several questions not in the scope of this paper but that need discussion. A picture show on a five cent basis with an entrance into the lounging

room as well as on the street, it is believed would not have this objection and would be a profitable addition to the instituton. This however has not been tried as far as the writer knows.

The Coffee Club conducted on this basis has made the temperance and prohibition cause far stronger and more popular in Eugene than ever. The money spent in developing this institution has probably been saved from future campaigns. This is a preventive of reaction that is worth the consideration of every city that goes dry in local option work.

Eugene, Ore.

THE UNSEEN UNIVERSE.

In an address recently in Liverpool Sir Oliver Lodge said that he had been impressed by the many aspects of the universe of which our senses did not inform us directly, and at which we must arrive by inference, by reason, by study, by hypothesis by verification. Nearly all the important things were done automatically and as one got used to conscious things the more unconscious they became. The more cultivated a man was the more things would come to him automatically and without conscious effort. That was, he thought, what happened to genius. A man went into a brown study, his conscious mind was removed from the conscious things of life, a process of a high grade went on in his brain, he might be in contact with a higher order of things, he got inspiration, and the result was a drama, a poem, or a picture. A Beethoven's symphony was produced by the scraping together of c tgut and horsehair, and conveyed to the brain by the mechanism of the ear; but might there not be a more natural, more simple, and perhaps more effective method than this materialist nexus? He had reason to believe that we should not need the present dominant method when our minds were enfranchised from the material organism, which was so useful, and which yet limited and hampered us to some extent.

Were we dependent on our senses only we should never know of the existence of God. We are not bodies only; we had minds and spirits. We appealed not only to the material universe, but also to a higher, a supersensuous, unseen universe, with which we could get into closer touch, and of which we could feel ourselves to be a conscious part—a region of existence which ultimately we would find ourselves more at home in than in our present material surroundings. He thought that a super-sensuous universe, now withdrawn from our bodily ken, was open to our spiritual perceptions all the time, and we need not deal with it as a future state, or think of it as something going on in the future. It was here and now—here and now, if ever because wherever we were in the universe and at whatever period it was only now' that existed. We would never arrive at the future. It would be the present when we got to it just as it was the present now; and the present would be all the time we would have to do anything at all in. The seen and the unseen aspects of the universe were co-existent all the time, and were not dependent on such trivialities as birth and death; and the authority of existence was, as it were, demonstrated by the general continuity perceived to run all throughout nature. One could abstract things from one's attention, but not from existence. Lodge quoted Bergson as to the probability that the soul survives the body. We may be hampered by matter; we are aware of matter; we are also aware of mind, and we are also aware, some of us, of higher things. But whether we are aware of them or not they are there, in the present all real, though invisible, though intangible, but in some sort of way accessible to our mental and spiritual apprehension, even now."

"COMING SURE AS FATE."

A Kansas City saloonkeeper, who has been in the business twenty-two years, recently annouced that his place was for sale at a bargain. "My reason," he said, "for quitting the liquor trade is not that I am old or rich, or troubled by my conscience. I simply have decided to get out while the getting out is good, for I believe that I can read the handwriting on the wall. I believe that the finish of the booze business is in sight, and I prefer to step from under before the roof falls in.

"I would not undertake to say when nation-wide prohibition is going to arrive, but it is coming as sure as fate, and it is not many years away. It is coming, not so much as a result of feverish and hysterical agitation, but as a result of the majority of he country making up their minds that boozing is a criminal waste of time and money, and booze a nuisance and a dangerous drug."

He goes on to say that "drunkards there are and will be so long as there is booze to be had, and they are panic-stricken at the suggestion that country-wide prohibition may prevail; but the self-respecting and social drinkers, the real dependence of the liquor traffic, are preparing to banish booze—and I don't know but everyone will be glad of it in the long run. I've never been proud of being a saloon-keeper, and I don't believe any other self-respecting man can be. We jolly ourselves along with the argument that it is legitimate, recognized by the National Government, the State, and the country, and the city, but we know in our hearts that it is a rotten business.

"Anyhow, good or bad, I am going to get out of it before the fireworks begin, and I'd advise every other man with money invested in it to do the same. John Barleycorn has had his day."—Green County (Missouri) Herald.

NOT A FLIRTATION.

The principal character in the following dialogue was not engaged in flirtation, but merely requisitioning a few novels:

Young Lady (reading from list)—"Engaged to be Married"?

Librarian (referring to shelf)—No, madam.

Lady—"Thou Art the Man"?

Librarian—Yes, madam.

Lady—Thank you. "Two Kisses"?

Librarian—Out, madam.

Lady—"After Dark"?

Librarian—Yes, madam.

Lady—Thanks. "Love Me Forever"?

Librarian—No. "Wooed and Married"?

Lady—No, thank you. "Under Love's Rule"?

Librarian—No, madam.

Lady—"Good-bye. Sweetheart"? Thank you very much.—From "Library Jokes and Jottings."

Among the Churches.

Berkeley, First.—Seven persons entered into fellowship last Sunday, one on confession.

Berkeley, North.—Four persons were welcomed into fellowship last Sunday, one on confession.

Oakland, First.—The pulpit will be occupied next Sunday by the Rev. Frank Dyer, pastor of the First Congregational Church of Tacoma.

Long Beach.—At the July Communion service thirteen new members were received, four on confession of faith, making sixty-seven accessions since Jan. 1, 1914.

NOTES AND PERSONALS.

The Reverend and Mrs. Harvey Miller of the Boulevard Church, Oakland, have a second little daughter, who was born on the 6th of July.

The Congregational ministers of San Francisco and vicinity had the pleasure of listening last Monday to a talk on Hawaii by the Rev. George Laughton, who is occupying the pulpit of the First Congregational Church of San Francisco for several Sundays.

The Rev. Dr. R. A. Beard, pastor of the First Congregational Church of Fargo, North Dakota, was the guest of the editor of The Pacific a few days this week. Dr. Beard was home missionary superintendent in Washington from 1887 to 1892. After going east he had pastorates at Nashua, New Hampshire, and Cambridge, Massachusetts. For the last eight years he has been at Fargo where he was pastor also before going to Washington. He will spend several weeks in Southern California, and will occupy the pulpit of the First Congregatonal Church of San Diego the last Sunday of July.

ORIENTAL DOINGS.

To our Chinese Congregational Church in this city three young men, one boy and two young ladies were received by confession and baptism last Sunday evening. One child also was baptized. The audience which assembles there on these occasions is a feast for the eyes.

Last Saturday and Sunday were notable days in the history of our Japanese church in San Francisco. The Japanese Presbyterian church moved down to our Mission House at 1538 Post St. to join with us in the service of Christ. Each church will, for the present, maintain its separate existence, the two working together in "the unity of the Spirit and the bond of peace." It is, however, expected that in due time the two will merge themselves in one church which will bear no denominational appellation, but will be in fellowship not only with Congregational and Presbyterian churches but with any others that accept its fellowship. Our Presbyterian brethren brought with them furnishings for the Mission House which gave it a new and greatly improved appearance. The building has been painted on the outside and renovated within by our landlord. The hall and stairs and the entire audience rooms have been finely carpeted; pulpit and chairs for the platform supplied, and the spacious and airy basement is to be fitted up for Sunday School purposes.

On Saturday evening a mutual reception was held at which nearly 100 were present, of whom one-third were ladies and bright children. These contributed some exercises, numerous brief speeches were made in the Japanese language, followed by addresses in English by Dr. Sturge and myself. A very cordial letter was read from Superintendent Hinman, who was necessarily absent.

Union services were held on Sunday, concerning which I have not yet heard. W. C. P.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The summer sessions of the Mount Hermon Federate School of Missions will be held at Mount Hermon July 20 to 25 inclusive. As in past years, our beloved Mrs. D. B. Wells will conduct the classes in the home and foreign mission text-books, which this year are "In the Red Man's Land," by Hon. Francis E. Leupp, ex-commissioner of Indian Affairs, and "The Child in the Midst," by Mary Schauffler Labaree, formerly missionary in Persia. Besides these two books, a pamphlet, "Missionary Women and the Social Question," by M. Katherine Bennett, published by the Council of Women for Home Missions will be used.

Among the speakers will be Mrs, J. McDaniel Stearns, formerly missionary of the Christian denomination to Mexico; Mrs. Eugenia F. St. John, national evangelist and lecturer of the W. C. T. U.; Rev. J. Q. A. Henry, who will speak on "The Spiritual and Eternal Aspect of the Liquor Problem"; Rev. F. S. Brush of Alameda, who will give an illustrated lecture on places of interest around the Mediterranean; Mrs. Paul Raymond, author of the interdenominational text-book, "The King's Business," who will have a class of several sessions on her book and on methods. A most enjoyable and informing week is anticipated.

Registration fee for the entire week is one dollar. Rallies of different denominations will be held on Thursday, the 23rd. We trust the Congregational rally will be a big one. MARY E. BAMFORD,

Press Secretary Mount Hermon Federal School.

THE WORD THAT OFTEN WINS.

Here's to the unspoken word; it never starts a quarrel,
It never hurts a friend, and it never does a wrong;
It never brings unhappiness; it never wins the laurel
That victors wear who curb their speech and grow through silence strong.

Here's to the unspoken word; it has the strength of twenty;
At home, in school, in business it is a power indeed;
Patience walks beside it, love goes hand in hand with it,
And brave and happy are the souls that hold to it in need.

Why seek for heaven in realms afar
And for its golden gate despair?
It is so near to where we are
Its light is shining everywhere.

Some of the best friends you have in the world found you when you were not looking for them.

The Home.

WHAT I HUNGER TO SEE.

I am weary of ladies who sag,
And who linger and loiter and lag;
  Who are hipless and spineless,
  Whose figure are lineless;
Who walk with a Rosetti drag.

I am tired of costumes that slink,
That crawl and that cringe and that kink,
  That are Poriet expressions
  Of insane obsessions
  In Yellow and purple and pink.

I am tired of coiffures that hide
Ears, eyes, and some more things beside;
  Of hats like big boulders,
  That rest on the shoulders,
With three-foot stick-ups at the side.

I simply am hungry to see
Some woman break loose and be free;
  To dress herself neatly,
  And walk about fleetly,
Ignoring Dame Fashion's decree!

—Harvey Peage in New York Press.

HIS WIFE'S HOLIDAY.

Two men sat behind the creepers of a secluded verandah the other day to "chin." As they chatted they grew confidential, and told each other some secrets that were burdensome to their comfort. A woman sat within the house, near a window that opened on the verandah. It was a warm night, and the window was open. But the woman was supposed to be reading, and the men forgot her existence.

Snatches of the conversation floated in to her, and as the theme was particularly interesting to femininity, the woman listened. It would not be wrong, she argued, because one man was her husband and the other was her dearest friend's husband.

"You know, Dick, I can make a cup of coffee and cook a steak as well as the next person, but when it comes to washing dishes I'm out of it, that's all. How the women keep the dishes in shape is more than I know. Then it beats all how untidy the bedroom gets. I can't understand it, for I never had any difficulty in keeping my shoes, ties, collars, and that kind of things in their place before. I suppose I foget to put them away now that I have the breakfast to cook."

The woman listening laughed, for she knew all about certain bags and boxes which her dearest friend had in which she stored away her husband's soiled linen and handkerchiefs and kept his neckties straight. She remembered, too, her friend telling her she had left everything in apple-pie order for Arthur.

"It wasn't so bad until I made my first breakfast," the voice on the verandah went on. "That was not a success, for after I had made the coffee and put on the eggs, I sat down to read the paper a minute. What's a minute when you want to find out the situation in China, and the progress of this or that bill? But it was long enough for the coffee to boil all over the range and the eggs to get as hard as bricks.

"What coffee was left tasted queer, and I hadn't time to wash the dishes. I was sure I had used only one plate and a cup and saucer, but there was enough for half a dozen persons. After I tidied up the kitchen I thought I would look over the evening paper, when I remembered I hadn't made my bed yet.

"I could have sworn burglars had been in the room, for there were more shoes and neckties and things lying around than I could wear in a wek. I couldn't begin to put them away! Marion has one of those long narrow boxes for my neckties, and I tried to straighten the things out and put them away as I usually keep them, but it took too long."

"It is two weeks now since Marion went away," the man continued, "and, though I have written her that everything is all right, and that I enjoy housekeeping, I'll be mighty glad to see her back. Every dish in the house was used nearly a week ago, and I've given up trying to wash more than the plate and cup that I ned for breakfast."

"You will be glad when it is time for your wife to come home, eh?" said the friend as he knocked the ashes off the end of his cigar.

And the woman who listened made up her mind she would write her friend that very night and tell her how glad Arthur would be to see her and the children.—Presbyterian Examiner.

THE USE OF SPARE MOMENTS.

A new home is formed. The young wife who has fair health and is industrious and ambitious, easily does her own work and still has some spare time. This is true even if a little stranger arrives before the first anniversary. In fact, a wee bit of spare time runs through every woman's life, sandwiched between busy hours and waiting periods—so much a part of a woman's home work. It is with the beginnings of this "wee bit of spare time" that we are concerned. How can it be used to advantage? No wise young wife will waste it scouring and cleaning, making of herself a household drudge! Rather she will, if she is wise, invest it in a habit of "right thinking," so that in after years "her husband and children arise up and call her blessed.'

To be a good housewife, a good cook and a good seamstress is not all, but one must be a good homekeeper, with the mental, moral and spiritual elements perfectly combined. Of these three elements, it seems to me that the mental is the one more usually overlooked by young women. Caring for children and being the constant mentor for the husband ever tends to strengthen the moral and spiritual natures of a Christian woman, but the intellectual nature often falls into disuse under the stress of household cares. This need not be, however, if a few moments each day were put on some vital subject of historic or timely interest.

I knew a young girl of twenty who, several years ago came to her new home in a town where she was well known. Her social and church duties were her inheritance and meant much time and thought.Her husband, a business man, had hours from early morning till ten oclock at night

girl-wife found many hours for work and play between short meal times, so short to her. The little boy strang- ame almost as an anniversary present. Who could tell t life had in store for this young wife? And yet the d Master was guiding. So little a thing as "Where l we get our milk?' was the pivot on which the future ied. Across the street was a home where there was a ey cow and into that home the young wife went twice y for her supply.

' it were only possible to give some idea of that home! sibly the housekeeping was a minus quantity, but the her in that kitchen was a hundred times plus when the e great elements of life were considered. That her dren called her "blessed; and her husband also," needed one visit to that kitchen. It seemed to the young wife, he held her pan for the fresh milk, that no question of rch or state was too deep for that marvelous woman to e. The half hour often spent, after the pan was filled, ening to the explanation of some point in history, or ut some prehistoric remains, or over some quotation as older woman went on with her washing, ironing or ing, opened the young wife's mind and started her think- Books were read during the "wee bit of spare time" he new home and discussed during milk-getting time again with her husband. A habit of tremendous force forming in the younger woman, and when, after the t decade of married life, her husband was taken, that it of mental training brought a future of wonderful op- tunity for herself and children.

f it were only possible to impress upon the busy young nen of our day how many are the spare moments they slip away what a power for good it would be. We al- s find time for the thing we want to do. How can we ate the want for habits of higher thinking in the house- per? By helping the wife and mother to realize how power to hold her husband and children increases as mind broadens. The woman who realizes that will er be too busy to spend five minutes each day conning a rt poem, looking up some fact in history, studying a sterpiece of art, learning a natural truth or reading one Christ's parables. Each and every one of these suggest- subjects will lift her mind out of the common common- ce into a wider appreciation of all everyday things, and n nothing that comes into her daily life will be common. f possible the young woman should select as her guide— s necessary to be guided in the start—some well-inform- woman whose heart is full of sympathy and whose mind full of wisdom. Each day she must store away some to be thought over and digested. She must learn to nk. Mothers, keep abreast of your children. Your ex- ience will always place you at an advantage. My heart es for the mother whose children say of her, "Mother sn't know. She's not clever."—Lorinda Munson Bry- in Housekeeper.

I rather think, to get somewhere,
I'll so direct my labors
That I can meet those standards rare
I set up for my neighbors.
I wonder as I think it o'er,
I never thought of that before.

—John Kendrick Bangs.

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he man who has reached the top has done it by look- up, not down.

For The Children.

THE ANT THAT SAW THE WORLD.

A little black ant looked out of the top of his sand house and said, "I wish I could go and see the world."

"Come with me to the pansy bed," said his uncle, who was a grown-up ant, and went were he pleased all day long.

"The pansy bed isn't the world, is it?" growled the little ant.

"It's very near it," explained the big uncle, "and a pleasant place too."

"What can a fellow do in the pansy bed?" asked the little ant.

"Have a lunch of pansy leaves," said his uncle, "and when he is tired a fellow can climb into a pansy flower and pull the purple velvet quilt over him, head and ears. Besides if a litle girl should pick the pansy and carry it away while he was asleep, the fellow would have a chance to see the world."

So the little ant made up his mind to go along with his big uncle and they were soon at the pansy bed.

They had a lunch of pansy leaves and found them very good. Then the little ant thought he felt sleepy, and he climbed into a pansy flower and pulled the purple velvet quilt over his head and ears. There the wind rocked him softly till he fell fast asleep.

When he awoke he was in a strange place, for a little girl had picked the pansy and carried it into the house where she lived. The flower was now in a vase on the table, and when the little ant put his head out from under the purple velvet quilt, he grew dizzy and fell down upon the table-cloth.

The little girl was flicking about with a duster, and she did not see the ant, so she flicked him off upon the floor.

"Dear me, what next!" thought the little black fellow.

He had fallen on the rug and right beside him sat a gray cat as big as a barn—that is, she looked as big to the little ant as a barn would look to you or me.

"Here is something alive," thought Pussy. "I'll have some fun with him," and she put out her paw to touch him.

But he was gone like a flash.

The little ant had hidden himself under the edge of the rug, and was crying for his big uncle and his brothers and sisters and his sand house. For you see the world wasn't half as much fun as he had thought it would be, and he couldn't breathe under the rug.

By and by he came out and started to run across the floor, put a great paw came down on him and held him fast.

"Now, I've got you," purred the cat that looked as big as a barn.

I don't know about that," said the little ant, in a very little voice that Pussy could not hear. And he slipped from under Pussy's foot and ran up her paw and sat on the back of her neck.

"Now I've got y o u!" he shouted. "Go along, will you?"

Pussy could not hear the little voice, but she knew something was thickling the back of her neck and she tried to reach it with her paw. But she could not reach, so in a few minutes she went out in the garden to take a walk.

She went past the pansy bed and the little ant dropped

off her neck. He found his big uncle and they went home together.

When they got there the little ant ran into the sand house and scrambled into his sand bed and hid his head in his sand pillow.

"Home is a good place, isn't it?" said his uncle, peeping at him from the top of the house.

The little ant popped his head up from his sand pillow.

"If that was the world," he said, "I don't want to see any more of it."—Mabel S. Merrill, in the Churchman.

THAT TIRED FEELING.

"Tired! What do you mean by being tired? I don't know the feeling." These were the words of a middle-aged man who had always led an active life. It is an interesting question how much of this freedom from a feeling well known to most of us was due to an unusually robust constitution—which the appearence of the speaker failed to indicate—and how much to his Quaker training and belief, leading to a calm, serene, industrious life, "without haste, without rest."

Professor Lee of Columbia University recently gave a paper on the subject of "The Problem of Fatigue" before a medical convention. While much of it was technical and suited only to the learned doctors to whom it was adressed, yet it contained suggestions not beyond the comprehension of the ordinary mind. When we are "dead tired" it may or may not interest us to be informed that it is due to some chemical change that has taken place in the system, caused either by the loss of valuable material essential to activity or to the accumulation of waste products. We say that we are tired because we are overworked. Can we be sure that this is the real reason? It is a well-attested scientific fact that intense mental activity is capable of giving rise within the body to profound chemical changes. Professor Lee cites an instance of a child who was poisoned by its mother's milk shortly after the latter had been subjected to a severe fright, and shows that it is quite possible for a depressed or disturbed mind to produce a chemical change in the system which will cause a feeling of fatigue.

We all know how much less fatiguing is the work we like to do than the task that we detest. The boy too tired to do an errand for his mother will engage in strenuous exercise on the ball field. The girl exhausted with school work will play games till midnight. The young woman who feels quite unequal to simple household tasks will play golf for hours. There is no doubt that when a man feels greatly depressed his ability to work is appreciably lessened. Someone has said: "Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy and make one feel like exerting himself." This is the reason why the labor which brings us the joy of success wearies us far less than the unsuccessful endeavor. If we will learn to cultivate happy emotions, and to enjoy the work that is given us to do, or, at least, not to rebel against it, we shall have less of that tired feeling. Said an old Scotchman: "If I canna bring my lot to my mind, I can bring my mind to my lot."

Expectation of a blow is said to increase the pain felt, and even in some cases to cause such pain. A story is told of two medical students engaged in dissection: One playfully drew the handle of his scalpel across the finger of his friend, who started, cried out, and declared that he felt the cutting through the bone. In like manner expectation of fatigue may increase, or even produce the feeling of fatigue. We should not allow ourselves to think, "How tired this work is making me!" but rather, "How much good it will accomplish," or "How strong I may become by this means!"

Professor Lee shows that while fatigue manifests itself chiefly in the fact that the muscles and nerves respond less readily to a given stimulus, and finally lose the power of response altogether, yet in its early stages a "temporary heightened irritability" or power of response may be noticed, and an apparent but not real heightened capacity for work. Common experience corroborates this conclusion. Does not every woman know that when exhausted with household labor she finds it difficult to rest? She sees dust and dirt and disorder which would ordinarily escape her attention or fail to annoy her, but which she now feels impelled to remedy immediately, at whatever cost to her wearied frame. It is well to recognize this "heightened irritability" as a sign of fatigue, and closing the eyes to dust and cobwebs, to lie down peacefully, assuring ourselves that there is another day coming with increased strength, and that the present duty is rest.

Eminent Italian and German investigators have learned by careful experiments that sugar in the food tends to lessen fatigue and increase muscular power. As the result of such investigation more sugar has been added to army rations. The Canadian lumbermen, a fine muscular class, consume a great deal of sugar in form of molasses. Alpine guides considered lump sugar and sweet chocolate an indispensable part of their outfit. It must not be inferred that the consumption of large quantities of sweets is therefore to be indiscriminately recommended. Sugar consumed and undigested is worse than useless. While Professor Lee recognizes the value of sugar as a partial restorer of working power, his conclusion is that the adequate restoration for the tired man or woman comes with "rest—and best, rest with sleep." — Emily Tolman.

BENSIE'S WONDER-MORNING.

"Cock-a-doodle-doo! Time to get up!" crowed the White Rooster. "Rise and get to work," he added, severely, after an instant's pause.

The farmer's wife opened her eyes quickly. "Indeed, I must get to work," she thought. "So much must be done this busy day!"

She dressed rapidly, then knocked at Ben's door. "Yes, Mother," answered a sleepy voice. "Come, laddie," she said. "You and I have some work to do." And almost before the words were said, Bensie was out of bed.

Little Sue was almost dressed before Mother reached her door, and Baby Boy crowed his delight when he was lifted from his crib.

No wonder the children were glad to waken on such a bright, sunshiny morning. The birds were holding a morning. The birds were holding a morning concert. The spiders had spread the finest of lace-work all over the lawn. Mother Nature had scattered diamond dew-drops over the lace, and now called the children to admire her handiwork.

Bensie and Sue hurried out of doors to breathe the fresh, sweet air, and delight in the glorious morning. Ben didn't express his feelings in words, but he turned hand-

rings just from pure happiness, while Sue danced around e garden, exclaiming over the new flowers that were ening their eyes for the first time this morning.

Ben didn't stop to play very long, for he was father's ight-hand man," and had chores to do in the farm-yard. own the path he had hurried, whistling so cheerily that r. Blackbird at once set up a rival performance which early split his little throat.

Suddenly Ben stopped, and bent down to examine a ower which grew by the garden path,—a tiny flower which one out like gold from the surrounding grass. "I never w a flower like that before! Guess you better go home to other and get yourself named." And the blossom was carelly fastened in Bens' buttonhole.

A few steps further, and Bensie's brown eyes discovered small bird on the ground.

"Hey, you poor little chap!" laughed Ben. "Tumbled ut of the nest? Well, stop your squawking. I wouldn't urt you. Guess you and I will pay a visit to the old folks t home." And up the tree went Bensie Boy to put the nestng back in the little brown bird-house.

Then something so surprising happened that Ben nearly ell out of the tree in his astonishment, for he actually eard Mother Bird say: "Oh, what a relief to get you home, ear Twitter. Ben, you are certainly the best boy!"

"Oh! Why! Jiminy!" gasped Ben, slipping down the tree tumble on the ground in his surprise.

"Ben, my man," he said to himself sternly, "this will ever do. You must be dreaming. Get up and go about your ork. A boy of thirteen ought to know that birds can't talk."

He hurried on till he reached the barn-yard gate.

Mother Hen was clucking and scratching away inside; ut, when she saw Ben, she came hurrying toward him, alling loudly: "Hurry, neighbors! Come chick, come! Here s Ben with your breakfast." Before Ben could recover rom his surprise, all the hens came, screeching, "O Ben! hanks, thanks! You shall surely have some fresh eggs -day."

Ben dropped down on the ground by Mother Speckle nd adressed her earnestly.

"See here, will you please tell me, ma'am, why you can alk to-day when you never could before?"

All the chickens burst into a loud cackle of laughter, ut not another word could Ben get out of them. Ben scatered their corn, and then went on to the barn, feeling greatly perplexed.

He was greeted thus by Madam Cow as the stable door pened: "Bensie, bring me some nice, sweet hay, and you hall have good milk to-day, enough for baby and little Sue, ather, Mother, and Bensie too."

"Coo, coo!" said the soft-voiced doves circling round is head. "Bring some corn for our breakfast, do. Bensie, e are waiting for you."

Ben began to think this great fun. "I tell you," he exlaimed, "I am going to see if my dear old Dobbin is in the alking business, too. He'll tell me what has happened to ll of you."

Off went Ben to the horse's stall. Putting his arms round Dobbin's neck he gave him a great hug, crying as e did so,—

"Say, old fellow, can you talk, too?"

"I always could talk," remarked Dobbin, quietly leaning ver to nose around Ben's pocket. "Have you any sugar, ttle master?"

"Yes, here is a lump; and now tell me why didn't you ever talk to me before?"

"I have, a great many times," answered Dobbin, "but you didn't understand me. The reason you hear this morning is because of that flower you are wearing."

"This flower!" exclaimed Bensie, much surprised, drawing it from his buttonhole to gaze at it.

"You see," said Dobbin confidentially, reaching over Ben's shoulder after a wisp of hay, "this is Midsummer Day. Any boy who has never been cruel to a bird or animal in all his life may find the good-luck flower to-day; and as long as he wears it, he can understand our language. I always knew you were a good boy, Bensie; and I am not at all surprised at your finding it."

"Hurrah," shouted Ben. "This is surely fine. I must hurry and feed the rest of the animals, so I can run home and tell Sue."

"Good-bye," said Dobbin, with a kind nod; and Mother Cow stopped munching her breakfast to call, "Good-bye, Ben; you surely deserve the good-luck flower."

"I wonder what the pigs will have to say," Ben thought, with a little chuckle. It was all such fun!

"Uff, uff," called thepigs, as he drew near. "Hurry, Ben! We pigs are growing impatient." "Stop crowding," grumbled one. "Give me room," squealed another. And all shouted, "Hurry!"

"I declare, I have never been hustled so in all my life," laughed Ben. "Everything says 'Hurry!' How Sue will laugh!"

Work finished, Bensie ran home; but, when he reached the farmhouse, his wonderful flower was gone.

"I must have dropped it," he said, going back to search for it; but, look as he might, he could not find it, and he had only his story of the morning's adventure left.

Mother and Sue exclaimed at it; and even Baby Boy crowed and laughed over his bowl of milk, as if he enjoyed the tale.

"I tell you," said Ben, that night, "I mean always to be good to birds and animals. Who knows but I may find the good-luck flower again?"

"At any rate," said Mother, fondly, "if you keep on being my good, kind Ben, you will be a brave, good man; and Father and I would ask no better luck than that."

"You'll make a good farmer, Ben," called Father from the porch, where he was resting from the day's work; "for a good farmer always looks after his farm-yard friends."

"Hurrah for 'Farmer Ben'," laughed the happy boy; and Sue cried, "I know, Bensie dear, you will find the good-luck flower again; for you're the kindest boy in all the world." Mary Howell Wilson in Christian Register.

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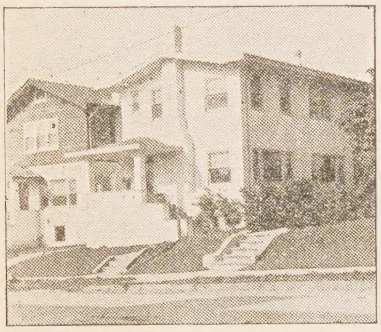

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